Vol. 7 NOVEMBER, 1920 No. 5

AZOTH

The Occult Magazine of America

IMMORTALITY
The Editor

METAPHYSICS AND SCIENCE MEET
Percy Richards

A PLAUSIBLE THEORY FOR THE MANIFESTATION OF PHYSICAL LIFE
Dr. H. B. Pullen-Burry

JEHOVAH THE INEFFABLE NAME
Frank C. Higgins

THE SPIRITUAL LIFE
Eugene Del Mar

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WHY REMAIN POOR

and a Failure While Others are Rich and Successful?

A Subtle Principle of Success

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This subtle principle in my hands, without education, without capital, without training, without experience, and without study or waste of time and without health, vitality or will power has given me the power to earn more than a million dollars without selling merchandise stocks, bonds, books, drugs, appliances or any material thing of any character.

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This Subtle Principle must not be confused with memory systems, "will power" systems, Christian Science, psychology, magnetism, thrift or economy, nor should it be confused with health systems, auto-suggestion, concentration, "personality," self-confidence or opportunity, nor should this Subtle Principle be confused with initiative, mental endurance, luck, chance, self-analysis or self-control. Neither should this principle be confused with imagination, enthusiasm, persuasion, force or persistence, nor with the art or science of talking or salesmanship, hypnotism, or advertising.

No one has yet succeeded in gaining success without it.

No one has ever succeeded in failing with it.

It is absolutely the master key to success, prosperity and supremacy.

When I was eighteen years of age, it looked to me as though I had absolutely no chance to succeed. Fifteen months altogether in common public school was the extent of my education. I had no money. When my father died, he left me twenty dollars and fifty cents, and I was earning hardly enough to keep myself alive. I had no friends for I was negative and of no advantage to any one. I had no plan of life to help me solve my problem. In fact, I did not know enough to know that life is and was a real problem, even though I had an "acute problem of life' on my hands. I was blue and despondent and thoughts of eternal misery arose in my mind constantly. I was a living and walking worry machine.

I was tired, nervous, restless. I could not sleep. I could not digest without distress. I had no power of application. Nothing appealed to me. Nothing appeared worth doing from the fear that I could not do anything because of my poor equipment of mind and body. I felt that I was shut out of the world of success and I lived in a world of failure.

I was such a pauper in spirit that I blindly depended on drugs and doctors for my health as my father before me. I was a "floater" and depended on luck for success if I were to have any. I consciously or unconsciously believed that if I ever were to have health and success, the result would have to come through some element of ease or assistance or through some mysterious or magical source. The result of this attitude on my part was greater weakness, sickness, failure and misery as is always the case under similar condition.

Gradually my condition became worse. I reached a degree of misery that seemed intolerable. I reached a crisis in my realization of my failure and adverse condition.

Why let others get rich while you remain poor?

Out of this misery and failure and pauperism of spirit —out of this distress—arose within me a desperate reaction —"a final effort to live"—and through this reaction, arose within me, the discovery of the laws and principles of life, evolution, personality, mind, health, success and supremacy. Also out of this misery arose within me the discovery of the inevitable laws and principles of failure and sickness and inferiority.

When I discovered that I had unconsciously been employing the principles of failure and sickness, I immediately began to use the principles of success and supremacy.



My life underwent an almost immediate change. I overcame illness through health, weakness through power, inferior evolution by superior evolution, failure by success, and converted pauperism into supremacy.

I discovered a principle which I observed that all successful personalities employ either consciously or unconsciously. I also discovered a principle of evolution and believed that if I used it, that my conditions would change, for I had but one disease—failure, and therefore there was but one cure—success, and I began to use this principle and out of its use arose my ambition, my powers, my education-my health, my success and my supremacy, etc., etc.

You also may use this principle of success deliberately, purposefully, consciously and profitably

Just as there is a principle of darkness, there is also a principle of failure, ill-health, weakness and negativeness. If you use the principle of failure consciously or unconsciously, you are sure always to be a failure. Why seek success and supremacy through blindly seeking to find your path through the maze of difficulties? Why not open your "mental eyes" through the use of this subtle success principle and thus deliberately and purposefully and consciously and successfully advance in the direction of supremacy and away from failure and adversity?

Why stay poor while others are getting rich.

I discovered this subtle principle—this key to success—through misery and necessity. You need never be miserable to have the benefit of this subtle principle. You may use this success principle just as successful individuals of all time, of all countries, of all races, and of all religions have used it either consciously or unconsciously, and as I am using it consciously and purposefully. It requires no education, no preparation, no preliminary knowledge. Any one can use it. Any one can harness, employ and capitalize it, and thus put it to work for success and supremacy. Regardless of what kind of success you desire, this subtle principle is the key that opens the avenue to what you want.

It was used by

Moses	Sarah Bernhardt	Mendelssohn
Caesar	Galli-Curci	Beethoven
Napoleon	Nordica	Verdi
Roosevelt	Melba	Copernicus
Rockfeller	Cleopatra	Confucius
Herbert Spencer	Alexander the Great	Mohammed
Emerson		Cicero
Darwin	Edison	Demosthenes
J. P. Morgan	Newton	Aristotle
Harriman	Wanamaker	Plutarch
Woodrow Wilson	Phil Armour	Christopher Columbus
Charles Schwab	Andrew Carnegie	
Lloyd-George	Frick	Vanderbilt
Clemenceau	Elbert Hubbard	Marcus
Charles E. Hughes	Richard Mansfield	Aurelius
Abraham Lincoln	Shakespeare	Pericles
George Washington	Moza t	Lycurgus
	Richard Wagner	Benjamin
Marshall Field	Liszt	Franklin

and thousands and thousands of others—the names of successful men and women of all times and of all countries and of all religions, and of all colors, make a record of the action of this Subtle Principle of success. None of these individuals could have succeeded without it—no one can succeed without it—no one can fail with it.

Everyone realizes that human beings owe a duty to each other. Only the very lowest type of human being is selfish to the degree of wishing to profit without helping some one else. This world does not contain very great numbers of the lowest and most selfish type of human beings. Almost every one, in discovering something of value, also wants his fellowman to profit through its discovery. This is precisely my attitude. I feel that I should be neglecting my most important duty towards my fellow human beings, if I did not make every effort—every decent and honest effort—to induce every one to also benefit to a maximum extent through the automatic use of this subtle principle.

I fully realize that it is human nature to have less confidence in this principle because I am putting it in the hands of thousands of individuals for a few pennies, but I cannot help the negative impression I thus possibly create. I must fulfill my duty just the same.

I do not urge any one to procure it because I offer it for a few pennies, but because the results are great—very great.

This subtle principle is so absolutely powerful and overmastering in its influence for good, profit, prosperity and success, that it would be a sin if I kept it to myself and used it only for my personal benefit.

If this subtle principle of success does not make you rich and successful, it will cost you absolutely nothing —I guarantee it

So sure am I of the truth of my statements—so absolutely positive am I of the correctness of my assumption and so absolutely certain am I that this principle, in your hands, will work wonders for you that I am willing to place this principle in your hands for twenty-four hours at my risk and expense. You will recognize the value of this principle within twenty-four hours—in fact, almost immediately as you become conscious of it, you will realize its practicability, its potency, its reality and its power and usability for your personal profit, pleasure, advancement, prosperity and success.

Thousands of individuals claim that the information disclosing and elucidating the secret principle of success is worth a thousand dollars of any one's money. Some have written that they would not take a million dollars for it.

You will wonder that I do not charge a thousand dollars for this information—for disclosing this principle, after you get it into your possession and realize its tremendous power and influence.

Sent to anyone—to you

I have derived such tremendous results—amazing results from its power, that I want every man, woman and matured child to have this key to success, prosperity and wealth. This is why I am willing to send it to any one—to any address on approval without a single penny in advance.

You would never forgive me, and I could never forgive myself, nor could the creative forces of the Universe forgive us, if I failed to bring you to the point of using this subtle principle of success. **You would never forgive me** if I failed to do for you that which you would do for me, if our positions were reversed.

Become rich through this subtle principle of success.

From every part of the country comes appreciation of my extraordinary discovery.—The Subtle Principle of Success.

"I cannot say too much for your discovery. It is certainly doing wonders for me, even at the advanced age of eighty."

"I thank you for the blessings you have brought to my life through the 'Subtle Principle of Success'."

"I can never fully repay you for revealing to me the 'Subtle Principle of Success' and how to use it."

"Your elucidation of the 'Subtle Principle of Success' is wonderful. Even today it is worth a hundred dollars to me."

"Your 'Subtle Principle of Success' is working wonders for me. I would not part with it for a million dollars."

"I regard your 'Subtle Principle of Success' as worth a thousand dollars of any person's money, regardless of how poor the individual may be."

"It is impossible to place a limit to the monetary value of your discovery."

"I am from Missouri. Your 'Subtle Principle of Success' is the goods."

"I always believed that successful men used a principle which gave them success. I never knew what it was nor how to use it until you explained it to me. It would be just as impossible for me to fail with this principle as it has been impossible for me to succeed without it.

"I thank you for the wonderful results I am gaining through the 'Subtle Principle of Success.' I would not take any amount of money for what this principle has done for me already. You are honestly entitled to millions."

"I am a man of my word and would not take one hundred dollars this first day for the information you have given me."

"I am enthusiastic over your discovery of the 'Subtle Principle of Success,' and at the age of eighty-six am pursuing success as never before.

"Your 'Subtle Principle of Success' has in twenty-four hours given me wonderful results. I am ready to back any statement made in favor of your 'Subtle Principle of Success.' It opens up a new universal opportunity."



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If this subtle principle of success does not solve your every problem, it will cost you absolutely nothing.

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I promise to either re-mail it to you, within twenty-four hours of its receipt by me, or to send you two dollars.

It is understood that I am to be under no other obligation, neither now nor later.

Name.....
Write plainly;

Address.....State.....

City.....

Editor's Note.—The above statement in Azoth is absolutely guaranteed in every way to be as represented.

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It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.

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MONTHLY

An Inspirational, Helpful, Philosophical and Progressive Magazine of Constructive Thought

MICHAEL WHITTY, Editor

Assisted by Paul F. Case, Sub-Editor
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
Howard Underhill, Astrology
Heroud S. Robinson, Gen. Mg'r

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Editorials

Immortality

There is a very general belief, among all but sceptic materialists, that man is an immortal being. The ideas of his destiny or future after the death of the material body differ widely according to the religion, teaching or philosophy followed or the interpretation placed upon observed psychical phenomena.

The orthodox Christian is concerned as to being saved from hell and achieving heaven, likewise the followers of Mahomet. The average Buddhist, Brahmin and Theosophist look forward to continual development and everlasting unfoldment in repeated lives upon earth; the Spiritualist to a continued progress upon other planes of being. All take it for granted that the continuity of life on the other side of death means immortality.

It is a comforting belief to egotistic man who sets immense value upon his identity, but its actual truth is questionable in the light of the deeper studies of the inner teachings of various ancient Religions.

Immortality means everlasting life, and immortal means one who lives for ever, but it seems like a rash jump to a conclusion to argue that because man goes on living after the death of the material body he never ceases to exist.

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In studying the matter, it is first necessary to consider the

idea that man is created at birth. As Sir Edwin Arnold points out so logically and conclusively "It is just as absurd to think of something which ends but never had a beginning as something which begins but never ends." If, therefore, we accept the theory of creation at birth we must acknowledge that man is not immortal, but some time, sooner or later, is dissipated into the void from which he came.

Everything, however, points to man's preexistence and this leads us to the rational theory of reembodiment or reincarnation, surely familiar to all readers. It is a view which extends our vision over great periods of time and lends color to the belief in immortality. Yet time is but our consciousness of movement and in infinite existence a long or short period of time has no specific value. A man may have lived millions of years before, may have appeared and disappeared millions of times on this or other earths and may go on for millions more, an approach to immortality certainly but not necessarily everlasting life itself. More might be conceded to this theory if the continuity of consciousness and memory could be proven. It may be recalled that last month's editorial pointed out that such a memory and consciousness do exist, but, if it be granted, it merely removes the problem to a broader though significant field.

Accepting the idea that every human being has lived on earth many times before, and admitting that there is practically no consciousness or memory of the past during the earth life, the statement that he is immortal would be utterly unmeaning and false unless such a memory and consciousness, which bind all the lives together in one whole and which will embrace the intervening periods also, be likewise admitted.

This is the Super Consciousness, the Higher Genius, the Spiritual Soul, the Ego, the Individuality, the Karanopadhi, .of the several occult schools and perhaps for all men may be considered immortal, although a philosophic mind going farther into the abstract can easily see the only real immortality in the One Eternal Cause.

Accepting, however, that this Real True Self exists, conscious and with a memory of itself in all its manifestations over immense periods of time, it may be assumed to be immortal, relatively at least. It is the Sutratma or thread upon which all the earth lives are strung, but the hypothesis removes the question of immortality from the man as we know him to an individual of whom he is not at all conscious, in another state of existence of which he knows nothing.

Man here on earth is therefore distinctly mortal. His is a

restricted consciousness, his memory confined to the events of his particular earth life. Without the larger memory of the Self he is to all intents and purposes a newly created being, a creature of circumstance who lives his little life here and a period elsewhere and then ceases to exist as the person other men knew and contacted.

From psychological research we know that, connected with this very limited and restricted personality, is a consciousness of a vastly higher character which is not expressed through the physical body, nor do we find it expressed through the finer body used after death. Therefore, the idea that we human beings here in the earth and after-death life are immortal is most certainly false and the sooner we realize it the better.

Such an erroneous idea but makes for apathy, lack of effort. If a person fails in his ambitions, gives way to the temptations of the world, the flesh and the devil, and ignores the urge spiritward in his heart, he will, if he believe in Reincarnation or is a Spiritualist, be apt to fall back upon the consoling thought that he has plenty of time in other lives or other conditions to do better.

In view, therefore, of the great extending conviction among all people that death is but a change to another state and the accompanying conclusion that this proves immortality, we consider it important and timely to point to the falsity of that conclusion and to emphasize as strongly as possible that the real goal of the material human being, the true teaching of most religions, is that immortality is *not* man's birthright *but has to be achieved.*

To understand the matter clearly it is necessary to give a digest of what is taught, as the writer understands it, under many symbols, allegories, and nomenclature in all or most of the great occult philsosophies and religions, about man, his constitution and relation to That Omnipotent, Omniscient and Omnipresent Source of all which we call God.

In a very real sense God is all there is, manifesting in diverse form throughout the universe. Even form or matter is but a modification of that one Spirit, in its most restricted expression, but, during a period of activity, we have to recognize the One Consciousness as separated in forms, and restricted and limited by those forms, and therefore to be regarded as units in the great all embracing Consciousness.

Without going farther into philosophic abstraction what has been stated will perhaps suffice to clear the way for the statement that in Man the highest type of material form and

the highest stage of consciousness in that form we have the highest or most like expression of God, made in His Image, or, as is better expressed, the Microcosm of the Macrocosm. Man is God partly expressed, but capable of eventual full manifestation of Divinity. This is the Father. Man, the thinker, The Ego, the Individual, the Unit, is the Divine Consciousness restricted by form and existing through aeons of time or periods of activity which we call the Real Self and have agreed to term immortal. This is the Son of the Father, the Christos, the Spirit. The man on earth functioning in the denser vehicles of matter is an effort of the Spirit to manifest more and more perfectly in the material world and may be called the Soul, the Spirit allied to the animal bodies and animal consciousness, struggling to develop those bodies into fitting instruments for its full expression, the Christ crucified on the cross of matter for the Soul's salvation. This is an incarnation and is but a temporary and periodic manifestation in flesh of this Spirit, so limited and restricted by its vehicle that its beauty, power and wisdom are, except in the most developed souls, almost imperceptible. This entity or Human Soul cannot be considered anything but mortal, until at last through suffering and tribulation the Christ conquers the lower nature, the instrument becomes fit for the player, the Soul is merged into the Spirit and the real man, the Master, the Son of the Father, appears in all His glory upon earth as an immortal being. Then indeed can the man declare "I am he that liveth but was dead and behold I am alive for evermore."

To achieve immortality then it is first necessary to disassociate ourselves in thought from this body and personality, trying to realize and identify ourselves as a Son of God, to live up to the highest ideals we can conceive of what that Son is and to dominate and control the lower nature so that the "Christ be born in us." Then indeed will the Chamber be ready for the Bridegroom and the Heavenly marriage take place.

Metaphysics and Science Meet

A PLAUSIBLE THEORY FOR THE MANIFESTATIONS OF PHYSICAL LIFE

By PERCY RICHARDS

Mrs. Reginald De Koven, wife of the famous American composer, has recently published a very interesting book, entitled "A Cloud of Witnesses" purporting to be communications, instructions and messages coming from discarnate members of the English and American Societies for Psychical Research (Myers, Hodgson and others) who still continue their researches in Psychic Science, although now from "the other side."

Comparing these instructions with the startling discoveries of Dr. Geley in France and of Mrs. Bisson and Professor Schrenck-Notzing and others she comes to the hypothesis that the formula for the manifestations and creations of physical life is: A force, akin to electricity, working through our substance (ether) controlled and directed by (human) mind. This trinity of the creative principle of life would thus become the inverted reflexion of the same process in the Center of all Life: God-will (force) working on Primordial Universal Substance ("ether") directed by Divine Imagination ("Divine Mind," Thought). In Genesis the force is called "Spirit" moving upon "the waters" (primordial substance) directed by Divine Imagination and the result was Light (Spiritual light) the first creation. Now, the theosophical hypothesis is that this primordial substance exists in varied modifications throughout the 7 different zones of the Cosmos from which man's sevenfold constitution is derived, he being a centralization in individuality of what God is in the general (Macrocosm). He is created in "the image and likeness of God." Thus the creative process in man must logically be analogous to the creative process in God in the universe. A reproduction "in miniature." As far as the new formula for physical life, discovered by Dr. Geley and others, is concerned, we will find it confirmed by metaphysics. The new substance, which Geley finds exuding from the medium's body and which is gray in color, cold and damp and tangible is nothing but "the etheric double" (of theosophy) and "the vital body" (of the Rosicrucians). It is the vitalizing *medium* between astral-mental existence and physical existence. If it is scientifically found that this etheric double is a combina-

tion and interplay of *electricity* and *ether,* directed by thought, we will see that metaphysics and science agree.

Max Heindel in his standard work "The Rosicrucian Cosmoconception" states that the vital body (or etheric double) is composed of *four* modifications of ether, *through which forces play.* (1) The *chemical ether,* through which assimilation and excretion of food takes place, (2) *the life ether,* by means of which procreation of the species is accomplished (compare "Prana" and "Sex-Magnetism"), (3) *the light ether,* by which the heat of the blood is generated and which also constitutes the conductor of sense-impressions to our mind, (4) *the reflecting ether* on which all our actions, our immediate environment and our thoughts are reflected, thus constituting our remarkable "subconscious memory" and which is the medium that receives our own or others' suggestions of health or ill-health. He states that "through these ethers (or modifications of one ether) forces play." It is now conjectured by Dr. Geley that this force is one "akin to electricity; directed by mind." And the very same hypothesis is assured us to be right by communications from discarnate beings, purporting to be a group of well-known Psychical Researchers. All this, taken together, constitutes a momentous step in advance towards truth, which will in time revolutionize time-honored doctrines of material science. "We walk on forces" says the founder of Christian Science, and in this respect she is right. The reason why there is such inherent wisdom of selection, etc., in the physical and vital bodies (the vital or etheric double being a part of the physical) is explained in metaphysics by the fact that these vehicles and their forces are the inverted reflection of the highest Principle of Spirit in the spheres or zones of permanent Reality.

The Educational Value of the Hand

BY PEARL J. PARKER

Pre-Vocational Expert

(*Continued*)

To show you how plainly the hand reveals the nature, characteristics and talents of a child I am going to give you three illustrations taken from life.

If my space would permit I would give you a detailed explanation of each hand, but I think I can give you enough to prove the value of the study and to convince every thinking person that if parents and teachers would learn to read the hand or have it analyzed by an expert it would make life much easier for all concerned and they would know how to control and guide them into the work nature intended them to do. The little Jewish girl should be given every opportunity to get a finished education. She is so ambitious and energetic that she will not be satisfied with one line of study. To her knowledge is one of the most important things in life. She will be constantly asking questions and will not be satisfied unless she is given reasonable answers. She will probably surprise her teachers many times by giving them her ideas and opinions about things they have failed to explain to her satisfaction. She has the mentality to grasp all the knowledge she can get and with proper help she can become a very brilliant woman in literature, music, art or any other line she may choose.

Nature has been very lavish in bestowing so much talent and ability upon this child but unless she is given the education and the opportunity to develop it, all will be wasted. Nature can only go so far then man must do the rest.

The other little girl should be given the education necessary for her ordinary use with music and dancing lessons added. She has only one ambition and it would be a waste of time and money to try to make her do anything else. In my experiences in studying older people's hands I have found that if there is one very strongly marked talent all the mental energy seems to be turned into that channel and they never make a success in any other line. Millions are wasted every year by parents trying to fit young people for positions they are entirely unfitted for. Ignorance on this one point is re-

sponsible for many wrecked lives that nature intended to be successful.

The little boy is not so fortunate, he is naturally dull and slow and will have a hard time to get through public school. His brain power is not exactly weak, he is not stupid, but he has neither ambition or energy so there is no force back of it. Being naturally lazy most of his thought will be how to keep out of work. Such a child is to be pitied not blamed. He was born that way. "A chip off the old block." I am sure if wise parents knew this in the beginning they would be able to strengthen and improve these weak points. And while it is not likely that he would make any wonderful success, he would learn to be self-respecting and willing to work for a living and not be a burden on others.

I have a print in my collection very much like this. A man about thirty-five years old. A traffic "Cop." I showed him where his hand indicated that he did not like to work, he laughed and said, "You are right. What is the use working when you can get just as much money for standing still?"

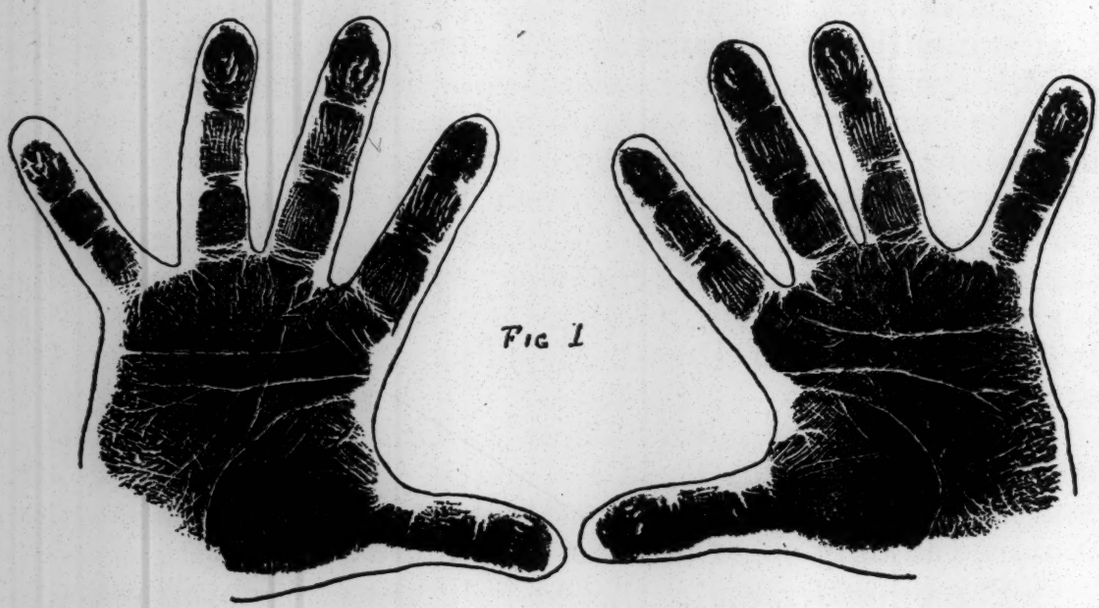


Fig 1

This very interesting hand belongs to a little New York girl five years of age. It is almost a perfect Square type with mixed Philosophic and Conic fingers.

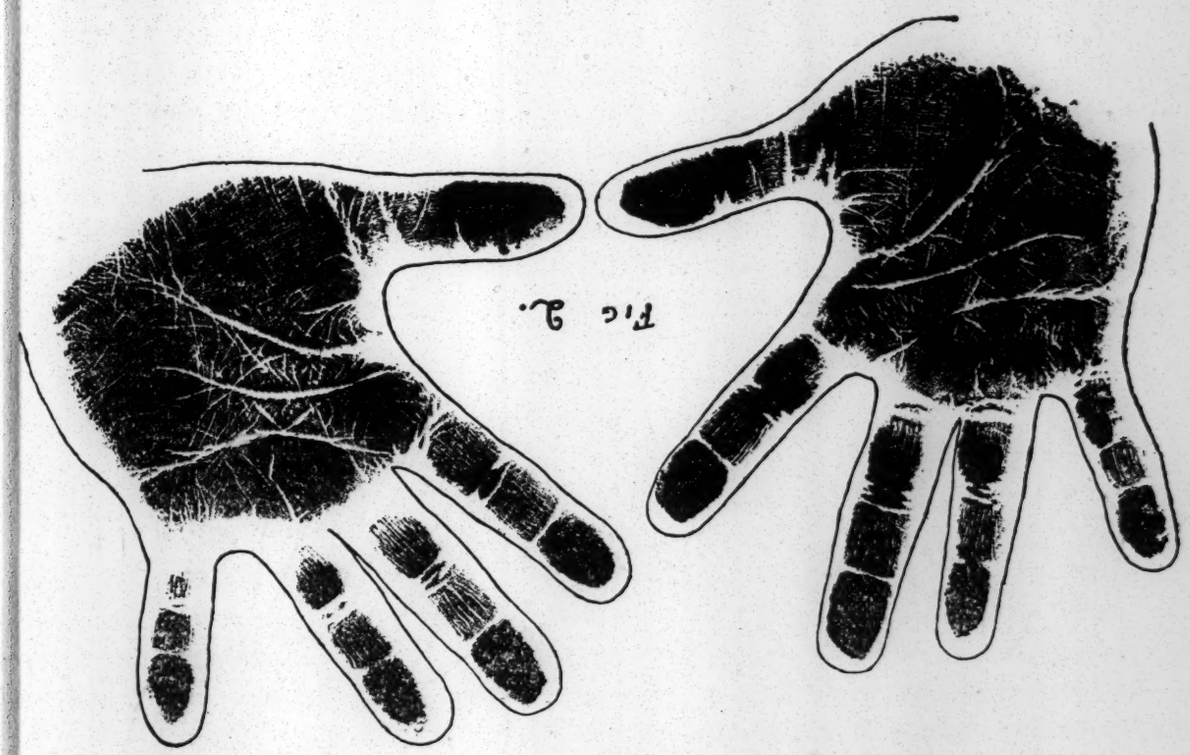
The very broad spaces between the first and second and the third and fourth fingers on both hands show independence in both thought and action.

She will always reason out things for herself and not be in-

clined to believe anything just because some one says so. She will always want to do things her own way.

The head lines are very long, going clear across the hand, this with strong mental energy shown by the upright lines on the middle phalanges of all the fingers, indicates unusual mental power. She can reason far beyond most children of her age.

The fork at the end of this line indicates literary ability. Her father is an author, lawyer and editor of a large Jewish paper, he speaks several languages. So it is quite natural that she should have such a hand. Although in many cases I find hands that do not inherit any talents from the parents. This little hand also shows musical and artistic ability, in fact she will be able to do anything she wishes and will probably have many accomplishments.



This is the hand of a little girl eight years old taken in Philadelphia. It is one of the best prints in my collection to illustrate the predominating characteristics in the nature—Ambition—The Mount of Jupiter (ambition) is the strongest and best developed mount on the hand. A head line rising from the base of this mount shows ambition. In this it rises from near the center, this strengthens it.

The many upright lines on the fingers show both physical and mental energy. She will be willing to do any amount of hard work to reach the goal.

The long clear head lines show a bright intellectual mind. Good power of concentration, but only along certain lines. They both end on the Mount of Luna (Imagination). This indicates a decidedly idealistic, artistic imaginative nature.

The plainly marked talent line on the right hand starts in a fork but runs up and joins as one line. This indicates two distinct talents merged into one. Going up clear and straight without any break indicates great success.

I was told that she was wilful, stubborn and lazy, did not like to work. (They wanted her to learn to do house-work.) The only thing good they had to say about her was that she was bright and always seemed to be at the head of her class in school.

When I explained what the hand showed the lady said she guessed I was right, she was always putting on a long skirt and standing in front of the mirror singing and dancing and playing she was a great actress. When I enquired about her parents I found that her father was an actor and her mother was a colored maid.

I told them to stop trying to control her by force but to appeal to her intelligence and sympathetic nature (she was very affectionate) and to help her develop her natural talents and they would never again have to say she was a bad girl.

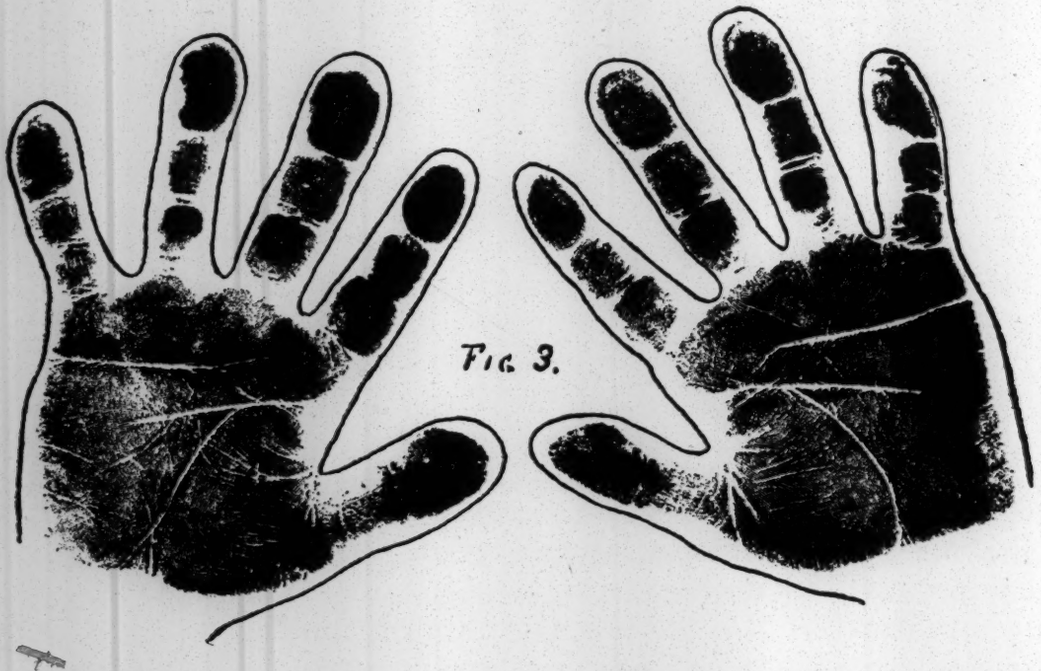


FIG. 3.

This is the hand of a boy about six years of age. The son of a sheep herder in California.

It is almost a blank page. Of course the shape or type

gives us some information regarding the nature and disposition. What stands out the strongest is the violent temper shown by the thumb of the left hand.—Being on the *left* shows that it was inherited. As the right hand is better he will overcome or outgrow this to a certain extent.

His head lines are fairly good but he has absolutely no ambition and neither mental or physical energy, so unless these qualities are developed he will probably go through life as I have found many older persons do—a piece of human driftwood. The third phalanges of the first fingers on both hands are full and thick. This shows that he is fond of good living. Eating will be one of the most important things in life to him. A man with such a mark should select a wife who likes to cook. There is no indication of talent of any kind. The thick square hand and short fingers indicate a plodding nature, one that will be content to live and die in the place where he was born and do whatever his father did. This is one of the few children who have to be ruled by firmness, nothing else will make any impression on him, unless it was being sent to bed without his supper. Fortunately we find very few like it, this is one of the most striking in my collection.

LOVE'S AGE

"Love's old as the world," you say?
Nay, dearest, that is far too young.
Were Love no older than this tiny, whirling part—
But lately born—of the great universe,
True were the pagan guess
That made a thoughtless boy at play,
Wounding poor mortals with his golden dart,
The type of Love. Aeons ere earth was flung
Forth from the sun, to be the stage where we rehearse,
Deep in the fathomless
Abyss of primal Space—its living Heart—
Love dwelt alone, older than Night or Day;
For God is Love, and Love is God.

—*Anael.*

Occult and Religious Symbolism

A PLAUSIBLE THEORY FOR THE MANIFESTATIONS OF PHYSICAL LIFE

H. B. PULLEN-BURRY

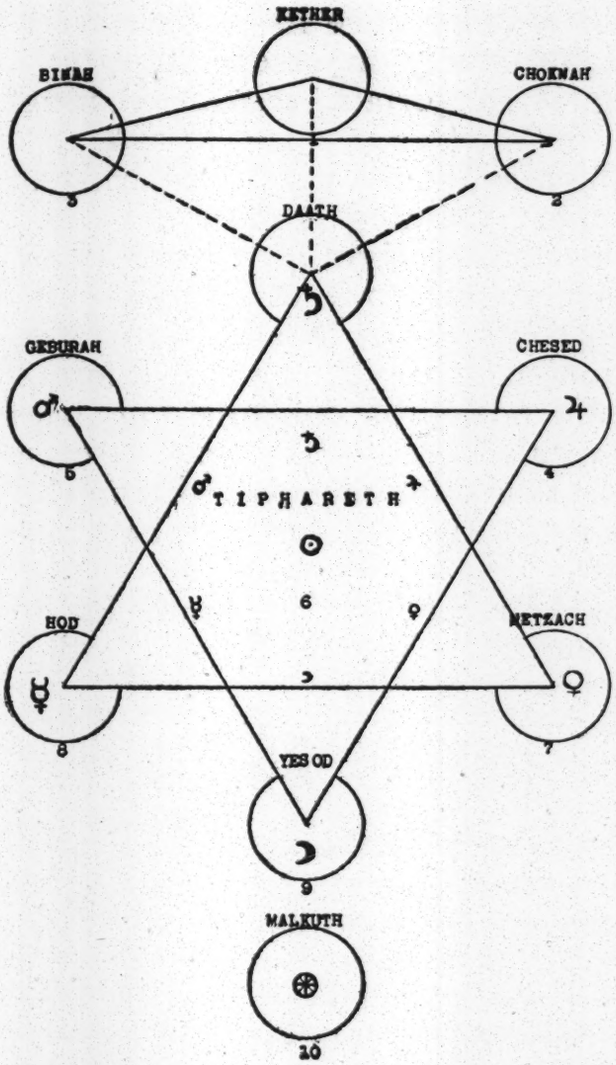
The Number 6. (The Hexad.)

The number 6 is twice three, and in this sense it is represented by the Hexagram, the Six-pointed Star, or the Seal of Solomon. It is a double triangle, and as such it is considered the symbol of the Christos par excellence, but it has other significations. The Christos is the sixth Sephira, Tiphareth, and the central focus of the soul, the heart of The Adam of Yetzirah; and its centre symbolizes the Sun of our Solar System, and the Sun of the soul of man, and The Great Invisible Sun of The Universe.

The two triangles of which it is composed are represented, one erect and colored red to represent the masculine element Fire; and the other inverted and colored blue to represent the femine element Water. In this position they together represent the nature of the Son of the Father-Mother; as being the result of the impregnation of the Waters of Binah, by the Fire of Chokmah; or, the Eternal Virgin fecundated by the Will of the Creative Elohim.

The hexagram represents the Sephiroth of the World of Yetzirah in the form of six planets, surrounding the Central Invisible Sun of the Great Tiphareth; but as the soul of man is of more interest to mankind we will consider the hexagram rather as a symbol of the human evolving soul than as the soul of the universe, but as an object lesson only. If this object lesson is well understood the other correspondences to the World of Yetzirah can be arrived at by concentration and meditation in combined operation; on account of the truth of the hermetic maxim, "As above so below." In order to assist the acquisition of a clear comprehension we refer to the diagram, which shows the position of the Hexagram symbol, on the Tree of Life in its usual form; which represents Involution rather than Evolution.

The ten numbered circles are the 10 Sephiroth in their natural position, except that Tiphareth is not so expressed, but is to be considered as the hexagon that forms the great centre, which is the focus of all the powers of the soul in man; which powers consist of 6 sets of powers, one set from every one of



the 6 surrounding circles, one of which, Daath, is not numbered.

Daath is not a true Sephira but is a station of the soul in evolution of enormous importance, being the Path of Communication between what we call the Spirit, or Atma, and the Human Consciousness, or Tiphareth. Daath is the only means of communication between the Human Consciousness, and the Spirit, until something more than mere humanity is reached by the ascending soul, and certain other lines are established which have nothing to do with the Hexagram as such.

For the sake of clarity we will say a very few descriptive words of the successive Sephiroth, which a student unfamiliar with cosmic symbolism should commit to memory with accuracy; these names and numbers being the keys to numerical symbolism throughout the universe.

No. 1. *Kether* (The Crown) which is situated above the head, and is a ray of the Greater Self, the true individuality, projected by It into incarnation as the archetype of the coming man. Its voice is that which we call conscience; and, which is almost restricted to one word "Don't," in the form of a "categoric command." It constitutes the human Atziluth.

Nos. 2, and 3, constitute the human Briah, and the three together symbolize the whole of the voices of the Atma of Man, the Neschamah of the Cabala, (English-Spirit).

No. 2. Chokmah (Wisdom). This Sephira manifests in man as the positive, or masculine form of intuition; and it is characterized by the ability to arrive at conclusions from evidence that is clearly insufficient to satisfy the requirements of logic, and with lightning speed. In its early stages of unfold-

ment it is most erroneous, but with practice its judgments increase in accuracy steadily, and finally supercede logic as a practical faculty; relegating it to certain restricted duties which properly belong to it.

No. 3. Binah (Understanding, is the usual rendering of this word; but another dictionary meaning is more consonant with its cabalistic meaning, namely "insight"). Binah manifests in man as the negative, or feminine form of intuition; it is characterized as arriving at its concluusions by a certain reminiscent power. In its perfection, as met with in the Masters, it is the power of projecting the power of remembering, back and back over the past and recalling, not mere reminiscences of a more or less indistinct nature, but detailed pictures of whatever it is desired to know. In that form it has been called "The Eternal Memory."

These three powers speak only through Daath in the merely human stage of development. This being so Daath is called a pseudo—or false Sephira, in as much as it does not belong to the "numerical emanations of involution" but is a temporary station manifesting during the latter half of the human period.

The powers of Daath are those mental and spiritual attributes which are synthesized in the cross and crescent of a well dignified Saturn, ♄ whose number is said to be three.

No. 4. Chesed, (Mercy). Altruistic Love however is more descriptive, because its constant endeavor is to be helpful, and beneficial to others, deriving its sole satisfaction from the happiness that it is able to afford to all. Its characteristics are those which are attributed to the crescent and cross of a well dignified Jupiter, ♃ whose number is said to be 4.

No. 5. Geburah, (Strength). This Sephira carries other names, anglicised Severity, Fear, and Judgment; in the human soul its powers are the strength, severity, fear of error, and judgment of logic; whose function is to discover error, to uncover falsities in intuitive conclusions, and to demand their revision. It is the father of doubt, and in expressing its doubts, a certain pride is apt to appear; the pride of intellect, which is sure to be very self assertive. It demands truth before all things, but it is very limited indeed in its power of discovering it; because its utmost endeavor can only prove or disprove a proposition put forth by intuitive perception, or by information received from without. The cross and circle of Mars ♂ is its symbol.

No. 6. *Tiphareth*, (Ornament, Beauty, Glory, Honor). Tiphareth is the centre or focus from which the powers of the

soul act. Tiphareth being the centre of the soul, is also the centre or focus of the whole personality, which consists of Spirit, Soul, and Body. To understand its nature and functions is in place here, because we are studying the symbolism of the number 6; and Tiphareth symbolism is the symbolism of that number par excellence.

The Tiphareth of the man is the focus of action for its six members, as its surrounding Sephiroth are called. The best comprehension of its working is perhaps to be obtained by calling it the office of the King, i. e. the King of the personality which is a good and excellent simile for the Human Consciousness, because it is the controller of the thoughts and actions that the personality deals with.

The organization of the Office of the King is a replica of the organization of the soul itself. In its centre is its own Tiphareth, whereon the King is seated as upon a throne; which is surrounded by six thronelets, which are the seats of the rulers who preside over the subsidiary Sephiroth, when the King calls them into council; these we call the viceroys. Thus the full council of the King consists of himself on his throne in the centre, and of the Viceroys of Daath, Chesed, Geburah, Netzach, Hod, and Yesod, seated on their respective thronelets, within the office, or council chamber, where every Viceroy is in immediate touch with the officials of his own realm.

In the diagram of the Hexagram, the six triangles represent these realms. (The circles have no part in the hexagram, they are placed there to assist in the fuller comprehension of the whole.) The circles belong to the Tree of Life Symbol, the Hexagram is simply superimposed upon the Tree of Life, of which it is only partially representative.

The King is an absolute monarch; in council he calls such viceroys, or viceroy as he needs, listens to their suggestions, and acts upon them or not as he sees fit. But he must be considered as going further even than that; he may depute his authority to any one of the viceroys that he may judge expedient, or even to any sub-officer of any viceroy, and place him upon the Throne to conduct such business as he is commanded to conduct. Thus, action comes from the occupant of the Throne of Tiphareth, whoever he may be; but none can act therefrom except by the direction, permission, or sufferance of the King. Its nature is symbolized by the dotted circle alone.⊙

No. 7. Netzach, (Victory). Victory implies strife, or quarrel; but strife or quarrel almost always implies self-interest of some kind, usually of a gross nature. This Sephira, is of the lower, or desire manas; and it is that aspect of desire that

is used in acquisition, wherefore it is selfishness, or the desire to acquire.

No. 8. Hod, (Splendor), but in the Latin sense of the word rather than that in which we usually employ it; especially in the meaning of splendidus as applied to man. It therefore refers to vanity, pride, arrogance, and the like, and is summed up as desire for display.

No. 9. Yesod, (Foundation). This Sephira contains all the powers that regulate the action of the body, in nutrition, reproduction, and preservation of individuals and species. Yesod is the instinctive power.

No. 10. Malkuth (Kingdom). The body which is the kingdom that is ruled by the commands of whatsoever sits upon the Throne of the King for the time being.

So far we have shown the symbolism of six units, which synthesize into a focus, begetting the number 7; and as 2 x 3, in the interlacing of the triangles. But it also represents three twos, three pairs of poles. These are shown as Saturn-Luna, Jupiter-Mercury, Mars-Venus; the polarity of the last is common knowledge, that of Saturn-Luna is not so clear, while that of Jupiter-Mercury will be rather obscure to most people.

The Hexagram further represents the 12 signs of the Zodiac, and their division into six positive, or masculine signs, and six negative, or feminine signs; this division is called in astrology, the day and night houses respectively of the planets. The salient angles representing the day houses, and the re-entering ones the night houses. It thus foreshadows the symbolism of the 12.

HIS IMAGE

By L. V. Jefferson

Men speak of God, a Thing so far away
They could not reach Him in a year-long day;
As one apart from them on whom appeal
Might have effect upon their woe or weal.
God is not "god," unto Himself complete,
A Being, man-like, 'dorned with hands and feet,
Brooding in state upon some misty cloud,
Whim-filled and jealous, haughty, vain and proud,
With countenance that only saints may see!
God's everywhere—and best of all in ME!
A million faces mark the face of Him;
Your face and mine; that poor face scarred by sin;
A million voices and a million hands,
Each part and parcel of His Image stands,
For God includes each grain of sand or sea.
All things IN Him, He *dwells* in you and me.

Goethe the Rosicrucian

HIS FAUST AND HIS SUB-FAUST

By PEREGRINUS

II.

In the last act of the Faust the choir of the younger angels sings that roses helped them to reconquer from the evil one the soul of Faust, this "soul-treasure," Se elenschaty, and "bring to a consummation the high work." This passage indicates clearly that the poem refers to the high work—opus-maximum—as the users of the power, symbolised by the rose, otherwise Rosicrucians conceived it. Therefore it is but natural that the tragedy begins—like the Divina Commedia does—strictly in accordance with Tradition, viz., before Easter and at full moon. Otherwise at the vernal equinox, when the sun is in the Ram and the moon in the Bull.

Faust starts the opus with his famous monologue. He complains that after acquiring with great effort all worldly sciences, he absolutely failed to gain therewith wealth, honours and power in the world, not even true understanding, for he came to the conclusion that we can not know anything. "No dog would like to live thus any longer!" Consequently he turned to magic in order to find out the secret causes which hold together and in continuous movement the whole creation, to become acquainted with the natura naturans because "where nature teaches, the power of the soul awakes, as when spirit talks to spirit." Together with the realization of the futility of the so called positive sciences also of further aspirations for wealth and power, he desires only soul-development by natural philosophy and theomagia.

Now Rosicrucians called in public their Tradition by the names "philosophia naturalis" and "pheomagia.". And, as their Fama fraternitatis and Confessio fraternitatis sufficiently evidence, they wanted as neophytes not beginners, but seekers already well advanced on the Path, such ones who already recognized the goal toward which the work leads, and the incomparable value of the prize awaiting those who reach it, therefore they appealed to those who had already renounced the world and were ready to do their best in continuous effort and sacrifice.

The first great monologue shows therefore Faust as the

right postulant for recognition. At the same time the work is correctly started with this monologue, which by enumeration of most bitter reminiscences and sweet hope is calculated to stir up the very depths of the soul. Such putting into action the strongest emotional powers was always considered to be a necessary overture to every high operation. Even Jesus when on the way to raise Lazarus, surrounded himself with weeping men and women and, as John emphasized it by repetition (XI, 33, 38), He groaned in the spirit and was troubled.

In true R. C. fashion Faust begins the operation without any apparatus, without any paraphernalia of the common magician, and relies only on the strong desire of his soul, on the true magic will, into which all inner energies of body and soul are concentrated, and which is also brought en rapport with outward energies. It is told, that he contemplates at first the sign of the macrocosmos and afterwards the sign of the Spirit of the Earth. This means that he performs the inner operations symbolized by these two signs, because otherwise one might gaze by the hour on the hexagram and pentagram, and such contemplation would result but in drowsiness. Only the right operation brings about the expected effect, the symptoms of which are so correctly described that they give inner evidence that the author himself went through the experience. Mere book knowledge could not furnish such details.

At last the mighty Spirit of the Earth appears, attracted by the strong desire of the operator, working at the special sphere of his spirit. Of course such an appearance is not an outward materialization, but an inner vision, like the vision of gods promised to the practitioner by the adepts of Mithra. (G. R. S. Mead's: A. Mithraic Ritual, gives interesting details concerning the operation of invocation and its results.) Such apparition was probably also the spirit of Apollonius of Tyana, invoked by Eliphas Levi with full magical ceremonies at the house of Lady Bulwer-Lytton.

The bare fact is, that the soul, keyed up by the preliminary stirring and the following operations goes into the sacred stupor, during which it comes en rapport with the intelligent energy symbolized as Spirit of the Earth, and the experience is reflected on the consciousness of the performer in the form of an image. The ensuing dialogue between the Spirit and Faust is but a conversation between his own higher and lower selves.

Nevertheless the result of this meeting is a real psycho-physiological one, and as it usually is. Goethe sketches from ex-

perience. Faust is shaken with fear at the appearance of the mighty spirit just like the high initiates of Mithra are, and you will be in your time. And the poor doctor instead of receiving some encouragement, is further depressed by the Spirit, he is made to feel his nothingness and the insufficiency of his faculties to realize his high aspirations. "It is deeply felt, that I am not like the gods, I am but like a worm."

Fortunately this fear and depression is but a trial, which is automatically imposed during self initiation by the aspirant himself, respectively by his own buddhi, in order to cause a reaction. If the candidate is of the right timber, as a reaction to such bitter and humiliating depression—like in Faust—the self-reliance awakes, ambition is resuscitated and a stronger determination is the result. The doctor wants now "to prove with deeds, that man's dignity is not less than the grandeur of the gods." He decides to force the door of the Invisible by sacrificing his earth-life even if he has to take the chance of a final dissolution.

Thus the gold stood the fire, the worst handicap to man's perfection, Fear, was eliminated, the spiritual will began to develop. Consequently just before the doctor empties the cup of death, the Easter bells and choir begin to sound in his inner ear, the awakening of his own Ego is symbolized in his higher consciousness as the Resurrection. Such readers as have already experienced with Faust-Goethe "the heavenly bliss" and to whom "prayer was a delight of love-union" ("ein Gebet war brünshiger Genuss") will appreciate the perfection with which this delicate psychological process is developed in the poem and recognize in the details the poet's as well as their own personal experiences.

A successful start for the opus magnum had been thus made, the Tempter may now appear on the scene in the form of the famous black poodle, copied from Monsieur, the not less famous and allegedly diabolical dog of H. C. Agrippa. A series of monologues by Faust and dialogues with Mephistopheles follow, revealing to the knower the successive psychological developments, which are the regular consequences of a good start in the great work. Their description is not less brilliant and based on experience as the description of the first operation, but on account of the limited space only such points can be touched here as are absolutely necessary to the understanding of the process.

The awakening of the Ego,—or as Goethe puts it: "of the god who lives in my bosom" sitting on "the throne in the innermost, above all my forces"—is indicated by the usual first

realization of the double polarity of the mind, manas, in this passage: "Two souls are living in my bosom, one wishes to be separated from the other; one sticks with coarse love-pleasure and clinching organism to the world, the other strives with force from the dust, to the field of the high ancestors." There we see the manas influenced as the lower pole by Kama and on the higher one by Buddhi. In the last act of the second part of the tragedy this double polarity of the manas is said to be an "united twin-nature"—geeint Zwienatur—which "can not be separated, only by the eternal love." Entering his studio after the Easter-festival Faust feels the impulse of this love: "the deeper night awakens in us the better soul; the wild instincts are now asleep, now moves human love, now moves the love of God."

The separation of the manas from Kama and its definitive attachment to the Buddhi is not only the whole work of purification during the great work but it makes about two-thirds of the great work itself. Consequently this is one of the most important motives in the whole Faust, and as such merits a detailed consideration. Generally this separation takes place only after the passage called death, but one who has the ability and courage to perform the great work can bring it about during lifetime and utilize the advantage of being able to work on it actively, while after death the performance is only a passive one, depending entirely on previous Karma.

According to Hindu esotericism—the terms of which are used here because the less generally known equivalent terms of Paracelsus would need longer explanations—the manas, after death and a following short residence in the lower regions of the astral, enters the Kama-loka the purgatory of the churches, but also, though very differently conceived, of Dante and of the second half in the first part of the Faust tragedy. During a short residence here—short for the initiated only,—it becomes purified, and going asleep awakes in the devachan, the heaven of the churches, the paradise of Dante, also the loca where the first four acts of the second part of the Faust are enacted. From the devachan the soul either reincarnates on earth, or becomes liberated and enters the real, the cosmic life, just touched on by Goethe and Dante in the last few canti of the Paradiso, and in the fifth act of the second part of the Faust respectively.

Lives in the Kama-loka and devachan are lived in a state of continuous very vivid dreams in which everything seems to be real. The manas is alone, but evokes at will

all desired associates and conditions, materializes everything wanted, living in this self-created world just as consciously as during earth-life. All this time the evolution of the manas is going on uninterruptedly, unconsciously as in a gestation, but nevertheless really. The new embryo is formed either—as generally happens—for reincarnation, or in higher developed souls for the higher, cosmic life. Two powers cooperate during this gestation: the higher aspirations of the individual but also and mostly, what Goethe calls "love from above" i. e. the continuously emanated impulse from on high, the power of evolution exercised by suggestions impressed on the manas from more advanced minds, the mentes abstracti of Tradition, the Bodhisattvas of Hindu philosophy.

Goethe points out clearly the work of these two different agents. The angels "carrying the immortal part of Faust into the higher spheres" sing: "We can save him, who continuously strives ahead, and if the love from above took interest in him, he is welcomed by the blessed host." On the other hand the adept-poet knew well also, that such personalities as are overladen with earthly attractions undergo a final dissolution as personalities in the Kama-loka. Says Panthalis at the end of the third act: "Who did not acquire a name, nor wills what is noble, belongs to the elements." Of course name does Apocalypse.

THE SUMMONS

Oh, how you long at higher founts to drink—
To quaff the wisdom which would free the soul!
Yet from the path your wayward feet still shrink,
And while the time, intent on Passion's bowl.
Desire still beckons, and apace doth go,
Each little thread of thought with servile tread;
To weave within the future, woe with woe,
And yielding in return a stone for bread;
How long, O Soul, will you the servant be!
Arouse your Will, and in it find release!
You are yourself, a Lord of Destiny—
Awake, awake to Liberty and Peace!

—*Wuider Surrency.*

Out Of The War

By BERTHA ELLINWOOD WALKER

The world lay fallow—and we planted her
With lying words and age-old sophistries,
Then basked in our conceits and flatteries
"Ye do it unto Me," Christ said, "who do
These works unto the very least of these."

The world lay starving—and we filled with stones
Her hungry mouth, that asked the bread of life;
And cared for naught, just so that pain and strife
Touched others, passing us * * * The Master fed
With words not blows, with love and not a knife.

The world reached aching arms—we threw her husks
To clutch against an empty aching breast,
And went our separate ways, for worst or best
So long as each small self were satisfied
"Come," called the Christ, "and I will give you rest."

The world lay thirsting—and we gave her wine
And revelries, because we would be gay;
I, Me, and Mine our watchwords—never They.
So in forgetfulness we drowned her woe
A cup of water was the Master's way.

The world lay bleeding—we bound not her wounds;
Lay dying, and we trampled her in scorn,
And made all earth to languish and to mourn;
Yet, trying to rise, our wings seemed bent and weak,
Because in us Christ had not yet been born.

Then the world fought! At last, on common ground,
Her cause our cause, a dawn of splendor broke!
We rose and listened to the Voice that spoke,
To follow It * * * for once the Master said,
"Easy My burden is, and light My yoke."

Still the world waits—the parting of the ways
Leads down to darkness or climbs up to light.
Shall we forget the lessons of the night
And shroud ourselves in selfish sleep again?
Or as in war, in peace arise and fight?

Out of illusion's veil the Soul must shine,
From little selves the big Self struggle free;
Then let us wake to fill our destiny—
Not separate, but to *live* the truth we know:
We are the World, and One, Humanity!

Occult Story

THE REINCARNATION OF A GENIUS

By Claire K. Alden

(*Concluded*)

They did not meet again for weeks. Agnes read the books that Valentine had loaned her, dwelling on such passages as these, because he had drawn a faint line around them: "all that our ancestors lived, felt and suffered during countless ages of time, and that they condensed into images and faculties and definite movements, has passed on to us." "Everyone has moods when it appears as if some other power than that over which we have control speaks or acts out of us."

All her sketches were put away. She was haunted by a desire to paint Laurence's famous ancestor. At night she saw his face, sometimes so vividly that it frightened her and she fancied that an attempt to paint what she saw would relieve her mind of the pressure upon it.

She was worried about Valentine, yet she dared not disturb him. Finally this letter came: "I have been possessed indeed by a demon, or angel, I know not which. I remember that you alone know my secret and that you will guard it. I have trusted you all these days, days in which I have lived under the spell of the man who held me captive and compelled me to express what he felt. The painting that you saw in chrysalis has been rounded until to me, who have the eyes of an artist, if not the fingers, it seems a masterpiece.

"One thing troubles me much: the faces are yours and mine. In vain have I tried to change the expression, I cannot. The power that possesses me turns a deaf ear to all my entreaties. The finished painting is a reproduction of the art of a century ago. I question, if it were placed on exhibition, if anyone would recognize you and me, there is so little about the painting that is modern.

"The future of this strange creation rests with you. I shall do what you say, even if all my ancestors rise and protest against your decree. Come to the studio and decide my fate."

Agnes went. Laurence watched her as she stood before the painting. She looked long and steadily. At length she spoke:

"I dare not say withold it: it is the most wonderful, the

most beautiful work of art I have ever seen. Have you told Eric?"

"I cannot tell him," said Laurence: "he would not understand me as you do; he would not believe me. Don't you see for yourself how difficult it would be, in this age of realism, to convince a man that I had accomplished this by magic, as it were. No, I can tell no one."

"I understand," said Agnes. "I will not oppose you. *It must appear,* for it is the great opportunity of your life; a royal road to Fame. It fascinates me: I cannot take my eyes away. I do not understand the influence. Laurence! What is it? Tell me"

She clutched his hand; she looked in his eyes, alive with passion; she swayed and would have fallen, had he not caught her.

"Eric, forgive me!" he said solemnly and turned his face away. She understood. He supported her to a chair and walked to the window which he flung open, letting in the fresh north wind.

"Can you bear to talk this over, Agnes, this awakening, this discovery? It is no fault of yours, or mine. It was to be: it is. In the light of this, which puts a new complexion on the face of things, what shall we do?"

"I must be loyal to Eric," she cried. "It would be better not to see each other."

Through Valentine's mind flashed the remembrance of a scene between himself and Eric. He remembered how he had boasted "She is safe with me." Aloud he said, "We cannot settle it that way. It will be no betrayal of trust to meet sometimes: not often. We need each other intellectually: put it on that plane."

"I was just beginning," said Agnes plaintively, "to get interested in my work. Your books, your companionship have helped me more than I dare express. Your achievement fired me with a desire to paint your ancestor. Night after night I have seen him in my dreams. He stands with his poor, useless arm hanging at his side, unutterable longing in his eyes: before him pass shadowy pictures of his dreams and visions—the pictures he would have painted, had his hand not lost its cunning."

"That is an inspiration. Why not paint it now?"

"Because I need your help," she answered.

"I care for you," said Laurence, "as I never cared for woman before: in painting your presentment, I became infatuated with you in reality: yet I am determined that you

shall not suffer, however much I may be tortured. But we must see each other: to see you no more in flesh, would be to see you forever in the spirit."

"And I?" Agnes questioned.

"Your love for Eric will protect you."

"You think I love Eric still?"

"I know it."

"I am confused; I do not know which way to turn."

"Trust me! Because I forgot myself for a moment, am I forever to be mistrusted? You must paint that picture and you need my help." Agnes yielded.

"Victory" created a sensation. It looked very ancient in a collection of the works of modern painters. Beside it, curiously enough, Agnes Earle's "Longing" had been hung. Of the latter Laurence told the romance, but regarding his own work he was silent.

"I believe you stole it from some mouldy art collection, or dug it up in some buried city," said Evans.

"I found it under one of the pyramids" was his answer. "The Sphinx assisted me in lifting."

"One would think you would be glad to tell how the spell was broken," said another artist: "I think that Miss Earle was the inspiration."

"Curiously enough she too was inspired," remarked another. "In the strong face of that helpless painter who sees visions, I see characteristics of Valentine: the mouth is just like his."

"We all take our friends for models," said Valentine, trying to speak carelessly.

Through the crowd a portly gentleman pushed his way. "Sargent the millionaire," whispered Evans: "if he befriends Valentine, his fortune is made."

"Are you the artist, sir, who conceived this wonderful painting?"

"It is my work," Laurence answered.

"I wish to give an order for a painting. Choose your subject, make your own price. Call on me tomorrow at my hotel; we will talk it over then."

"Given carte blanche, by Jove!" said Evans, as Sargent disappeared in the crowd. "Your fortune's made, old man."

Crowds flocked to see "Victory." There were columns of praise in newspapers and magazines. Sargent congratulated himself upon being first in the field, for commissions for paintings came thick and fast, and Laurence found himself on the topmost pinnacle of Fame. All social invitations were respect-

fully declined. "A lion," said Evans mockingly; "I should call him a bear. He actually growled when the charming Mrs. Lansing urged him to be present at her reception. Fame has soured Laurence: he is not himself."

"I'm utterly miserable, Eric," wrote this hero. "I left it to Miss Earle to tell you of the furore we created at the exhibition. For myself, I am sick of the sensation I have made and its bitter consequences. With commissions enough to last me a lifetime, working days and nights and Sundays, I have no more inclination to work than a butterfly. I have not a shadow of inspiration. It is folly to climb: on the mountain one is a target: in the valley only is rest and peace. I must be lonesome: come home and inspire me."

Valentine was indeed at his wit's end. Shut up in the studio, he made attempt after attempt to put on canvas the fancies that crowded his mind. The conceptions were beautiful; the power to paint them was lacking. In vain he tried to conjure up the dead painter: in vain he implored his assistance to help him hold the position that had been forced upon him. He prayed, beseeched: the channel of his being through which the celebrated painter had divulged himself seemed closed forever. He grew despondent and resorted to morphine, hoping under this unnatural excitement to become inspired. "Paint me one more picture" he cried to his ancestor, "and I will deny you nothing: you shall possess me for the rest of my days!" Out of the silence came no response.

Weeks went by. Letters, invitations, demands for the filling of commissions, he refused to acknowledge. "I am ill," he said to the distracted housekeeper: "tell them that and keep them away."

It was a morning in November. Agnes was sitting by her window trying to read. Although Eric had already sailed for home on the Fleet Wing, her thoughts were upon Laurence and his long silence. "Agnes!" sharp and clear rang out the cry; it was the voice of Laurence, there in that very room. He was in distress. She jumped up and looked around: she was alone! what did it mean? it could mean but one thing, Laurence needed her. She put on her coat and started for his home. She passed a bulletin board on the way. In large letters thereon she read: "The Fleet Wing wrecked; all on board drowned. The cry rang out again: "Agnes, Agnes!" She hurried on. The street door was ajar; she rushed in unobserved, up the stairway, along the hall to the studio door. She opened it and looked in.

Laurence stood by a table in the range of the light from a

window. She saw the gleam of a steel instrument: he raised it in his left hand.

"Laurence!" she cried.

"For God's sake be quiet!" he said roughly, bringing the instrument down with terrible force on his right hand, severing the thumb from the hand. "Come in: shut that door: lock it! I need you. Bring me those bandages; tie this up as I direct. I'll explain afterwards."

Dazed and faint, but completely under the influence of the stronger will, Agnes did as she was told. She knew something of surgery, being a surgeon's daughter: she deftly arranged the bandages, wondering all the while what the dead weight was that rested on her mind. She heard a boy cry out under the window. "Fleet Wing wrecked: all on board drowned."

Laurence started: "What did he say?" he demanded.

"Eric is dead, dead!" she burst out. "We have killed him. Oh, what have you done to yourself."

"Listen: the story is almost told, the tragedy about over. My masterpiece was prophetic. Eric is dead, poor fellow and I am no longer a painter. Bring me water, quick!"

"Let me get a surgeon! Tell me how it happened!" she knelt on the floor crying bitterly.

"I'm not suffering much, dear," said Laurence tenderly. "I injected cocaine: it had deadened the feeling. The old painter went back on me and I was desperate. I had to do something, so I crippled my right hand. I shall not be expected to paint now. But how did you appear at the death?"

"You called me."

"I did indeed. I called "Agnes" three times. It was not strange that you heard."

THE END



Ancient Craft Masonry

MASONIC GEOMETRY

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"JEHOVAH"—THE INEFFABLE NAME

VII

Before proceeding with the interesting demonstrations which we shall be enabled to make, of the universality of the ancient secret science, based upon the cosmic formula implied by the ineffable Name of JHVH, it will be useful for us to review some of the ground over which we have already passed, with reference to fresh angles of observation.

Readers of Mr. Howard Underhill's remarkable article in September AZOTH on "Set and Seb" will recollect his statement, founded on tradition rather than such research as we are now pursuing, that "Saturn (*Seb*) is Jehovah, God of the Jews."

To begin with, the mere reversal of the orthography of "SEB" into "BES," tells the story at once.

Certainly Saturn was the slowest moving planet known to the ancients and thus became the symbol of *Kromos* or "Time" but then, what is JHVH but Past, Present and Future, together with all they embody?

There is no such thing as "Time," however, without a *Chrono-meter,* or Time measuring method. Time is only perceptable through variation. If all things moved in infinite unison there would be no "Time," but the moment that one object moves faster or slower than another, a ratio is established, which if the phenomena be periodic, impresses our senses with the notion of what we term "Time."

All manifested nature being in incessant movement, a sense of "Time," is one of our strongest impressions, so strong that we can only conceive of a possible state in which there would be *no* "Time," by formulating an hypothesis of no motion in space.

Now the JHVH trapezoid, which we have so carefully examined, relates to "Time," because it constitutes the cosmic mechanism, by which the periodic evolutions of Earth are made apparent to its dwellers.

The Zodiacal and other symbolisms of the ancient world which remain to us are only intelligible, when we admit that

the ancients possessed a knowledge which, up to comparatively recently, we have complacently assumed was not theirs.

"By Geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it we discover the power, the wisdom and goodness of the Great Artificer of the Universe (*Artifex Universus Mundi,* A. U. M.) and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist which roll through the vast expanse and are conducted by the same unerring law of Nature." This statement, the origin of which, every Mason will recognize, is the crux of the whole Mystery. JHVH is the self-existing, self exerting "Law of Nature" and this law was discovered so long ago as what we call the "Bronze Age" of humanity, as shown by the now decipherable symbolisms of that distant era.

When we apprehend this natural law, and recognize the stupendous fact that notwithstanding its extreme simplicity it is what it is, we quickly find that the mystery symbols of all times and places whether graphic or oral, cryptic, arithmetical or geometric, are covert allusions to one and the same thing. Like the great Natural world, of which it is the foundation stone, this law is single in its essence and protean in its manifestations.

Throughout both the sacred scriptures of all peoples and the ritual of Freemasonry, we encounter a mass of otherwise meaningless numerical formulas and cryptic words, which have no apparent sense to their present custodians. Were we enabled to interpret but a few of the myriad expressions met with, we might suspect the "long arm of mere coincidence" but when we find all to be equally embraced and discover the method of their contrivance we are bound to submit to the evidence.

Masonry, in her higher degrees, gives us some hint of the lines, along which to work by allusions to "Angles of Oblongs" and her mystic numbers 3, 5, 7 and 9, but she nowhere tells us that the chief cosmic angles are those of Oblongs.

3 × 4
5 × 4
7 × 4
9 × 4

Or that the sum of these numbers is 40, represented by the letter "M," the mystic symbol of the *Logos*.

Observed as either geometrical figures or arithmetical quantities, they constitute the base of all Natural forms and the root of all cosmic quantities.



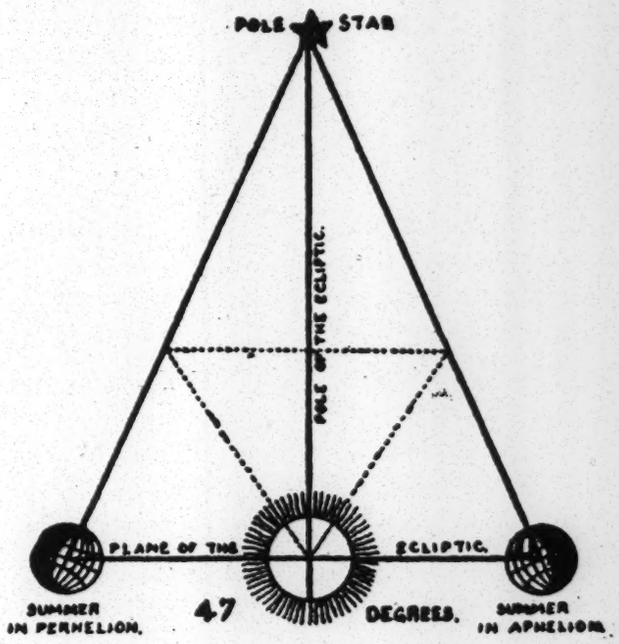
Their angles are employed, above all other, in the Divine elaboration of our physical environment. Observing our Earth on a *Mercator,* or flat projection, we note, on each hemisphere, two girdles or belts, crossing each other at an angle of twenty-three and one-half degrees. These are the Equator and the Plane of the Ecliptic. Their existence presupposes two vertical lines crossing them at right angles, which indeed exist and are, respectively, the Earth's Axis and a line parallel with the *pole* of the Ecliptic.

These, also, necessarily traverse each other, at the same angles.

The Pole of the Ecliptic, which is an imaginary line drawn vertically through the centre of the Sun, remains fixed, while the Earth's axis, circling ever around the latter's orbit, executes a gyroscopic movement, which in the course of 12,960 years causes it to incline at the same angle, in the same season in the precisely opposite direction, after which it consumes the same period of time in returning to its original position. This is called the Precession of the Equinoxes by reason of which the Equinoctial and Solstitial points of each year are retarded just fifty seconds of arc, amounting to 72 years per degree and 2,160 years per sign of thirty degrees. The mythological aspects of this circumstance will be found fully set forth in our series of papers on "The Zodiac in Religion and Freemasonry," in previous issues of AZOTH. What may be termed the cosmic cone, is the volume of space swept by the Earth's axis in executing the Precessional revolution, which will have, as its vertical section, a triangle with an apex of twice 23½° or Forty-seven degrees. Here we have, at once, as will be seen by the illustrations, the basis of our "Jehovah" trapezoid as a measurer of cosmic Time. We prove that the ancient world had complete cognizance of these facts, studied them and caused them to be made the foundation of their

religious mysteries, by innumerable circumstances which we are now enabled to intelligently follow.

As we have been able to demonstrate, the JHVH trapezoid, not only displays the mechanism of our revolving Uni-



verse, but embodies also the arithmetical quantities associated with it in hours, days, months and years.

The evidences that this extraordinary proposition is not a myth, but a body of truth which has been hidden under a veil of symbolism for ages, are not few or scattered, but litter the Earth profusely, for those who know how to read them.

(To be continued)

Higher Thought

The Spiritual Life

By Eugene Del Mar

The life that functions in spiritual realization is the life of love, which is the conscious recognition of mutuality, harmony, correspondence, unity.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. The Universe is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no Principle of Evil; and there are no dual principles. There is no Deity separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but One Life, inseparable and indivisible. Ignoring the body, deprecating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence, is frittering away his spiritual opportunities.

All that *is*, is spiritual; and all that exists is the manifestation of the spiritual. All is Spirit, visible or invisible; all is God, manifest or unmanifest. To deny either the invisible or the visible is to deny both; to immolate the one is to immolate both; to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also primarily material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual. To deny, ignore or degrade the manifestation of life, is to deny, ignore or degrade all life.

One of the necessities of the Spiritual Life is prayer. Not the service of forms. Not the observances of a special hour and place. Not necessarily the prayer of words but the prayer of actions. A life of unceasing prayer! Not offerings to an imaginary Being whom one cannot possibly assist but to one's fellowbeings who are in need of his ministrations. The Spiritual Life recognizes the Eternal Present, and the necessity of living the life now.

The Spiritual life voices a religion of Love and of Humanity. Now is the time to live the Spiritual Life, and here the place to live it. There will never be a greater opportunity than is afforded now for a life of love or a manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. The individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the grandeur of the Self, and an understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a Life of Integrity. It means the fulfillment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or who hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church-member of the highest standing, his intense respectability may be beyond dispute and his reputation may be the highest, but he is not living a Spiritual Life.

The Spiritual Life involves a vital recognition of the principles of Equitable Exchange; that one receives as he gives, and reaps what he sows. Such a consciousness demands and compels full payment of whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying one's debts, and fulfilling one's obligations.

If one is unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or implicitly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in material wealth, will he render compensation in the spiritual wealth that is far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of

Cause while he manifests a life of ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as the agents of growth and development. And all of these instruments are possessed of beauty and value as one discerns in them their spiritual significance and discovers beneath the form and the word the underlying essentials.

The Life of Principle, the life of equitable exchange, the life that gladly gives it full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are, and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is lack of wisdom or knowledge that is reflected in clouded and obscured expression of the truth.

It is not always sufficient to "love your neighbor as your Self." That is not a complete statement of the requirement. When one degrades the Self—when one degrades either the spiritual or the physical from its high estate—and then "loves his neighbor as himself," he is simply *hating* his neighbor as he hates the Self. One must elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes love only in what has the appearance of abuse or calumny. He is unmoved by the anger or passion of others. He recognizes God and love in all life and all of life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Discharging his obligations as he progresses, he is nowise in arrears. He senses the spiritual and the materials as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a Life of Integrity to high ideals. And this is the Spiritual Life.

To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN

III.

In the day of universal illumination that is now dawning upon the earth, when men as a race have come forward into the realization of the new vibration and harmony reigns, marvellous changes will at once take place. Instantaneous healing of the flesh body will be no longer a doubtful miracle, but a matter of course. Having learned that many so-called indispensables of the present are no longer even beneficial, but quite the contrary, the demands of nature being no longer based upon the lower instincts of the bodily consciousness, but upon the wise and orderly counsel of the soul, many inequalities will disappear. The extravagances of the rich will appear silly and childish, and the poor will have within themselves the power to procure all they need.

That this will come about without great confusion, as readjustment is being made to meet the new conditions, is not to be expected, but the confusion will no longer appear menacing to peace and order. The lust and greed in human minds that breed riot and revolution will be so clearly exposed that even the most blinded will receive sight and come into the realization of their own injustice and cruelty.

To say that this day of fulfillment is near is no longer a vague prophecy, but a statement of fact. Apparently to outward sense chaos reigns over a large portion of the earth; men are still at war, and even in the nations farthest advanced in Christian culture, strife and threats of violence are on every hand. This is the final bitter struggle of the lower forces to retard the evolution of the race. In overcoming these forces on all planes, the progress made advances the race many degrees in truth consciousness, and it is the culminating effort, when men are fully aroused to their peril, that wins the battle.

As the time draws near for the great realization to burst upon the world, it is your definite task and appointed duty as

an enlightened soul, to declare the coming of the Lord, the setting in of the new epoch in which the kingdom of heaven is disclosed to each man within his own soul. So long as the eyes of the people are turned outward to the visible, physical things of this world, and the struggle for possession of material for selfish ends goes on, the Coming is delayed. It is even now apparent to keen vision that the values of all material property are being upset, reversed, turned about, and that possession in fact is not possession in truth. To possess and rule the earth is truly the task appointed to man, but to possess the earth in truth is to have mastery in all things over the elements and the wealth of the world in natural resources, which, being blessed by divine understanding, will truly multiply, and the whole earth will blossom as the rose.

Materiality is gross and degraded only as it is misused, misunderstood, and its resources misapplied. The divine substance is ever the same, and materiality rises in the scale as man rises, being merely his atmosphere or environment, self-created and necessary for his progress and development. On every plane in the constantly ascending spiral of life, man has for his use the properties he needs, and he learns to use these rightly before he moves on from round to round.

It is the clearly marked path for each and every one in wisdom's plane to assist in the preparation for the Second Coming which is now here, by declaring the truth so far as it is understood or divined, and by bringing into action the powers discovered within himself in healing, demonstrating the power of the truth, and at all times leading men to acknowledge Him, in Whom is truth and power. Opportunity will not be withheld from one who is willing, obedient, faithful and kind. Constantly seeking His face, permitting nothing to come between the Source of the Divine Ray and its reflection in yourself, an unbroken vibration is established in which all things are possible to him that loves the Lord, abides within the Law.

The object of this writing is to awaken developed students and earnest seekers for truth everywhere to the actuality of their desire in FULFILLMENT at this time, AT THIS PRECISE MOMENT OF TIME, and to urge upon them the necessity for action. The needs of the world are so very great, and the effort being made on all planes so tremendous to meet this need, that every atom of truth consciousness added to the sum is multiplied in effect a thousand times and made available at once.

Theosophical Talks

LETTERS THAT MAY HELP YOU

NUMBER 14

BY ASEKA

Dear Friend...

Soon after the death of Jehoshua a spook is said to have appeared to Peter and his associates, and assuming the shape of Jehoshua, to have said to those present: "*Whosoever sins ye remit, they are remitted to him; and whosoever sins ye retain, they are retained.*" Whether this self-evident falsehood, contrary to all doctrines of Christ, was uttered by an *Elemental,* parading in the *astral remains* of Jehoshua, or whether it was —like many other sayings contained in the Bible—a pious interpolation made in the interest of the church, the acceptance of this doctrine completely neutralized all that Jehoshua ever taught; it caused divine wisdom, justice, and truth to be henceforth regarded as matters of little importance; it did away with the eternal God of the universe, and established in its place the rule of a man-made church.

In vain the apostle Paul denounced such an erroneous doctrine and said that he was preaching not a belief in a *person,* but a *faith* in the universal power of *Christ* (Galations I. 12, 16) and that those who preached any other Christ but the *Logos* were teaching errors and belonged to the powers of darkness; his doctrine like that of Jehoshua, was comprehended by few. He was denounced by Peter as being a visionary, and even his epistles were forged and falsified for the purpose of deluding the seekers after the truth. (Gerald Massey, "Paul the Gnostic Opponent of Peter.")

The foregoing has been condensed from "The Life of Jehoshua" by Franz Hartmann. How much of it is true, how much allegory, the present writer knows not, and cares less.

H. P. Blavatsky in "Secret Doctrine" has this to say: "Jesus the Initiate (or Jehoshua)—the type from whom the 'historical' Jesus was copied." (S. D. I. p. 631.) "Jesus, an Initiate of the Higher Mysteries . . . the Galilean Adept." (Ibib. II, p. 598.) And in a foot note of page 620: "The value of the cross as a Christian symbol is supposed to date from the time when Jesus Christ was crucified. And

yet in the 'Christian' *iconography of the catacombs no figure of a man appears upon the Cross during the first six or seven centuries.* There are all forms of the cross except that—the alleged starting point of the new religion. During some six centuries after the Christian era the foundation of the Christion religion in a crucified Redeemer is entirely absent from Christian art! . . . There is no Christ and no Crucified; the X is the Christ even as the Stauros (Cross) was a type and a name of Horus the Gnostic Christ. The X, not the Crucified, is the primary symbol of the Christian Church. The X, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The Cult began with the X, and Julian was right in saying he waged a "Warfare with the X"; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance. (Julian, the Emperor, was an Initiate, and as such knew well the 'mystery-meaning' both metaphysical and physical—H. P. B.). During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was divinized at first, and humanized at last."—(The Natural Genesis, by G. Massey, p. 433).

" . . . the Jesus-mythos is an allegory initiation—the mystical story of a Man who by his own efforts became a God" (Preface—"Restored New Testament" by James M. Pryse).

Even supposing that the Gospel narrative of the life of Jesus is true, it would make no difference to the occultist; and for this reason: on the one hand it would mean only that a certain man in those days had attained to liberation, to the knowledge of his own Higher Self—his own God, which others before (and it is surmised, since) had attained to; on the other hand, the premise on which the Christian Church bases its teaching, viz: that Jesus by suffering on a cross or being lapidated *thereby* appeased the wrath of his Father, Jehovah, and redeemed Humanity, is not admitted for one moment by the occultist who knows the true esoteric teaching.

In previous articles I have shown that most of the higher critics (among them being Churchmen) are agreed that the Gospel account can not possibly be taken in any sense as "history," that the burden of proof of the historicity of the Gospel Jesus rests on the Christian Church and not on its opponents, and that proof is not forthcoming although that

Church has had nearly two thousand years to produce such proofs!

As I said in "Letter Number 12," the occultist does not expect the ignorant, the undeveloped intelligence to understand the esoteric teaching, but he has a right to expect that the self-styled religious teacher should know something of what he is supposed to teach, and so adapt the teaching to the comprehension of his hearers.

A good example of their attitude is seen today. While there may be instances of fraud in the methods of *some* spiritualists, yet the fact remains that there are some highly educated men and women, of fine intellect and high aspirations, who assert the truth of spirit communication; the facts in the case are too well-attested to be ignored. Yet, as a body, the Churchmen are against even the examining into the phenomena; apparently because, as of old, they are afraid their jobs as mediators between mankind and God will be gone. In the meantime, the Churchmen are bewailing the paucity of their congregations, blaming—in the old days—the saloon, now the Sunday motion picture theatres, baseball, and the general godlessness of the population, instead of asking themselves are they true to the trust of teaching the people TRUTH.

The words of the Gospel Jesus can today be applied to the Pharisees and Scribes of the modern Church: "Woe to you, Scribes and Pharisees, for ye shut up the kingdom of heaven against men, by preventing them from attaining spiritual knowledge. Ye neither go in yourselves, neither will ye suffer them that are entering to go in. Woe unto you, who are blind to the spiritual perception of the truth, while you pretend to be the keepers of it, ye blind guides who strain at a gnat and swallow a camel. You are like whited sepulchres, which appear beautiful outward, but which are within full of dead men's bones and corruption. Wisdom has departed from you, and will not return until you give up your hypocrisy and selfishness, and learn to worship the truth. He who is filled with the spirit of wisdom, possessing spiritual knowledge, is the heaven-ordained priest, the true shepherd, and those who love the truth know his voice; but the merely man-ordained and selfish priests full of vanity and having no truth in their hearts, are like the thieves that enter the sheepfold, not through the legitimate door of direct perception, but by climbing in through the window of argumentation."

Throughout the civilized world today,—the world that is going through the birth-throes of a new cycle, the people are asking for light and guidance. They have found out that

prayers to the God of the Church are unanswered; that the murdering Huns prayed to the same God that the British, French and Americans prayed to, and for victory. Their loved ones—fathers, brothers, husbands, sons—have been slaughtered by the million and the end is not yet; they ask, nay—beg for a sign. The only answer the Church can give (for it has no other to offer) is: have faith, and attend church more frequently. In answer to the assertion that some of those who have passed out are sending messages to their loved ones left behind, the dictum comes: that is the devil's work, have nothing to do with it; we, the custodians of the faith, are the Lord's anointed and the only properly accredited mediums through whom you can reach heaven!

The world is ready and hungry for the teachings of reincarnation and Karma, and a great work lies ready to the hands of all who are convinced (intellectually or by actual knowledge) of the truth of those teachings, to spread those teachings to all who will listen.

SUCCESS

Know this, my friend, that true success means more
Than riches or a wide, impotent store
Of goods laid up. Nay, rather, these are lures
Which dull the mind, whose store alone endures.

No worlds have power to either make or mar,
What we have made of Life is what we are,
And true success comes not until the soul
Seeks God and finds in Him its highest goal.

—*Elizabeth Boreno.*

Astrology

A SHORT DEFINITION OF THE POSSIBLE USES OF ASTROLOGY

BY EDITH VERNON-MANN SIMONDS

Astrology is one of the oldest if not the oldest science in the world. It goes back of myth and legend, and is the foundation of all the old religions and superstitions. There are Astrological charts in existence which are from five to ten thousand years old, and during all of that time, Astrologers have tabulated certain things, and have found through these records, that certain aspects, conjunctions, and relations in the Sun, Moon and stars, bring about definite reactions in human beings as regards character, experience, illness, accidents etc. People born under a certain set of aspects have similar characteristics, illnesses, and often similar experiences. The vibratory theory of the universe accounts logically for this. We know that everything from the smallest atom to the greatest sphere, is in perpetual motion, and that all of these vibrations react differently upon the sensory nervous system of man according as their rate of motion is slow or rapid. Heat, cold, light, darkness, electricity, color, sound, music, thought, both constructive and destructive, are merely the results of a higher or lower rate of vibration acting from within or without, and playing upon the mind and senses of man, who has been taught to call them all by different names, and has almost forgotten to recognize them as merely different expressions of the same force.

As there must be some premise upon which to work in a discussion of any theory or religion, so before going any deeper, I should like to say that all of the foregoing and following statements are founded upon a belief in the continuity of existence,—deny this and any further elucidation becomes futile,—admit it, and it must also be admitted that we are surrounded by, and open to, spiritual influences. We know that these influences exist, but we do not know the exact central which transmits them, and we call it by many names,—spirit, soul, mind, instinct, intuition, conscience, even education,—but what the exact thing is that enables us to distinguish between right and wrong, good and evil, ugliness and beauty, we do not know, unless indeed it be the growing inner receptivity to a

higher and higher set of vibrations. That the possible development of this is infinite, is beyond question,—we sense it in the discovery of the infra-red and the ultra-violet, and the many musical tones above and beyond those which we know, the ability to perceive and register which lies dormant and undeveloped in the human ear. Astrologers say that there are centers of influence surrounding us, both physical and spiritual, emanating from certain points of light which we call stars, and which have been found to produce definite reactions in human beings. These reactions having been tabulated through many thousand of years seem to prove that when a man is born under certain aspects certain results ensue. That no aspect is duplicated in twenty-five thousand years, lends infinite variety to the possibilities of these results, and if they can be reduced to an exact scientific and mathematical basis, predicted from the horoscope at birth, definite benefits must ensue, in the study of character, medicine, and in the treatment of difficult and abnormal children.

The mystic ring of the Zodiac which surrounds our earth like a protecting circle, and through which all Astral influences must pass before reaching us, is a marvellous thing. The esoteric meaning of each of the twelve signs, has been handed down to us from time immemorial, and they are a faithful, pictorial history of the evolution of this earth, which came into conscious existence under the fire and heat of the first sign Aries, and is now about to be born again under the eleventh sign Aquarius. Just as man passes in his different incarnations, through the influences of the twelve signs, and accumulates little by little the results of the experiences and possibilities of each, so the Earth spirit in its own way passes through evolution, incarnation and development. Mere man cannot conceive of the greatness of the marvellous Mind that wrote the history of the earth, and of each tiny atom on it, and placed the record where all nations and races might see and read, and where no ruthless hand might add to or take from its truth,—writing it in a universal language which shall exist when all other tongues and languages shall have passed away.

The exact position of a child at birth is like the position of a little ship on a vast ocean. By very much the same mathematical calculations whereby we obtain the position of the ship at sea, so do we obtain the position of the child in relation to the sea of the universe, and as every Farmers' Almanac is able to predict certain physical conditions of the earth from Astrological aspects, so are scientists able to forsee physical and mental conditions in the human being, contingent upon these

same aspects under which the Body, Mind, and Spirit of the individual are born. This Body Mind and Spirit of man is in no wise different from the physical body of the earth,—it is composed of the same atoms of earth, air, fire, and water, a little further evolved in their possibilities of expression.

The world is a great school, the ultimate aim of which is physical, mental, and spiritual education, and there are many teachers, just as in the schools with which we are more familiar. Some of these we see and hear with our physical eyes and ears, because most of us are not sufficiently developed to receive instruction in any other way, but there are others, and they it is who have laid out the vast plan, and the perfect system, whereby all are given every opportunity possible to acquire the necessary education, without which none may progress to a higher class. There are also rules which none may disregard without paying the penalty, and it is these debts or penalties, called by some Karma, which accumulate from life to life, and for which we are all paying in sickness, misery, and unhappiness. After perpetually breaking the Laws and perpetually paying, we at last begin to ask ourselves what the laws are, and the moment we really want to know, that moment we have begun to be able to find out. None may avoid the penalty because of ignorance,—no one has a right to be ignorant,—the Law is there unchanging and eternal, all that is necessary is for us to have the Will to Learn.

The age of a soul and the age of its evolution, is judged by the knowledge it has acquired,—if in the horoscope there are inharmonious relations of the forces which govern the evolution of the individual, these indicate inherent defects either in the Mind, Body, or Spirit,—conditions which have not been overcome in past lives, and are yet hampering and clogging the machinery.

It seems to me therefore that if it could be accurately shown why a man or a woman is a failure, or sick, or unhappy, and if they had the honesty and the will to set about correcting the mistakes, which have brought about the condition, their advance would be more rapid, there would be less unhappiness, and fewer debts accumulating to be paid. Because there is one thing besides death that no man may avoid, and this is the Law of Consequence, the ultimate reason for all things. If you cause unhappiness, you will get unhappiness, if you deny the rights of others, your rights will be denied, if you allow circumstances to conquer you, you will be conquered by circumstances, if you are not willing to fight for freedom, you will be a prisoner forever held and restricted, if you hurt and hamper

another, you in your turn will be hurt and hampered,—and so it goes, until at last misery and failure will force the knowledge of the existence of a law upon you.

And so it is that every soul comes into a new incarnation with the horoscope or history of what it has done and what it has not done, written on its own special page of the book of the Universe, and this chart should be an accurate means of self-criticism and therefore self-help.

There are two other histories besides the birth chart, more deeply hidden under the secret wisdom of the All-Wise. These are the two Prenatal charts,—one of the position of the Moon at the moment when the new expression of the individual started on its long journey within the body of the mother, representing the attributes of the coming Mind,—and the other, the position of the Sun at the moment when the Permanent Atom, or divine Principle, which persists through all incarnations, descended into the body of the father,—representing the Eternal Spirit of the coming man. It would be impossible for me to go into the laws which govern human generation, many unknown and only dimly perceived, even though they have a very wonderful and important bearing upon the whole of this subject, but nothing ever happens by chance, and the great law of sex,—polarity, attraction, repulsion and cohesion of atoms,—call it what you will, is at the bottom of the entire scheme of things in the chemical as well as in the physical world. If you analyse anything in life, or destiny, motive or action, down to the very bottom, sex or hunger is the first and last thing,—and hunger is only another name for the desire of one atom for another. It has been found that there are certain areas of sex in the influences which surround us, and that the sex of a child is governed by the relation of these areas to the position of the Moon and the sign of the Zodiac ascending, under which a child is conceived. This position can be calculated, and it then becomes the Prenatal Lunar chart, from the study of which can be determined the physical, mental, and moral tendencies, and the reason for deformities, abnormalities, and other afflictions for which neither medicine nor surgery has yet accounted.

The Solar Prenatal chart, being spiritual is more involved, and less well understood, but I doubt not that from a study of it, it would be possible to diagnose all Astral and Psychic disturbances and shortcomings, as well as the summing up of all that has been accomplished by the Spirit, in the long, long ages of the past, whereby every man would become his own Judge and Jury.

Each living atom is destined to become through evolution, a God worthy to sit at the feet of the Highest,—or else,—destined to sink back and back through inherent and unconquered defects,—back into the silence of the Cosmic Night and the Fire-mist, to re-emerge and begin again the long hard climb towards the goal of Perfection. Turn to the stars spread in the heaven above you. On this page of the great Book of Life "he who runs may read" the secrets of each heart—nothing can be concealed in this register of the Eternal Verities. "Know thyself" and "the truth shall make thee free."

Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

Thirty years ago my sister and I went to the cemetery to decorate our dead brother's grave as was our custom Summer and Winter. We always knelt one at each side of the grave in Prayer. I was a mere child at that time and my sister was a few years older. My sister looked me in the face and said to me, "Will, do you really believe that there is a GOD above us, and that he sees us and knows how me miss our brother? Brother Will, I sometimes wonder if there is really a God." "For sure, my dear sister, there must be, for not long ago this green grass was all covered with snow. Who could do this but God?" "Brother, will you promise me, should you die before me and if there is any possible way of coming back you will let me know if there is a hereafter? And if I should die before you I will come and let you know." Right there and then on bended kness beside our brother's grave we clasped hands and looking heavenward asked God to witness our vow. Then we arose and went home. That was the last time that my dear sister and I visited my brother's grave.

My sister was taken sick shortly after that and never recovered. She grieved herself to death. Her body rests now beside that of our brother.

Three years passed, and I had almost forgotten the promise we had made. One evening I was sitting at my desk in deep study. I remember I said that this world is a mystery and then I went to bed and as I lay there thinking the wall at the foot of my bed seemed to open. It cracked open and as I looked on with amazement I saw a beautiful hand, arm, and then a beautiful head appear, the right hand toward heaven, the left hand towards me, no body. This passed through the wall back of my bed and left behind it a long trail of fine, very silk-like trail and then the wall was all sealed again as before.

I was not asleep. I had no nightmare. I then got up and turned the light on and sat at my desk thinking. I was about to go back to bed again when I heard the most wonderful music I ever heard in all my life. I stood and listened and I was as a stone statue; the music had died away slowly until no more could be heard. I was going to wake up my parents and ask them if they had heard the music. On my desk was a dagger such as is used to open letters. I took this and stabbed myself in the arm and leg and said to myself, "Now if blood comes I was not dreaming." Blood came all right and then I went to my parents' room and asked them if they had heard the music. They said there was no music and that I was only dreaming. I said no more and went back to my bed and then the thought came to me of the promise of my dead sister, and I have never forgotten the pledge—that we made beside the grave of our dear brother.

I have thought deeply ever since that happened and the more interested I get in the line of Mysticism the more I find out and the less I am able to explain for I find out that I am misunderstood by many and therefore I have to remain silent. I can see that the people are and have been kept in ignorance, and that the real truth is withheld from the masses. Prayer has helped me much in seeing what others cannot see, as I saw that beautiful figure pass through the walls. I have since found myself doing likewise, I find myself at times flying through the air and walking on the water; in strange countries I find myself light as a feather, but in this state I fail to see my feet, I visit cities and go on long journeys, speak to the people, but they do not see me nor do they always hear me. When a stone wall happens to come before me I seem to go through and there is really nothing that can stop me.

Some things I can remember but very little, and when I get up in the morning I am so disappointed to find myself surrounded by this body which feels so clumsy and heavy it really seems a burden to me to carry this wrapper along; the body refuses to move along as it ought to and then I have some difficulty in getting the different joints into action again. On the return to the body after such a journey I fall like a chunk of lead and awake finding the body as cold as a piece of ice. I have also on one occasion left my body when I was wide awake. I have been in many temples and lodge halls and in some instances have had a rough reception. I have also visited the lands of Egypt and the ancient temples and, later on, have found myself face to face in real life speaking to people who had been there, telling them that I had been there in my sleep or dreams. I would tell them how the place looked and they have told me I was right in my description of stone steps, the different places, and the rooms under the ground.

Now then, these are some of the experiences that I have had, and if this is what the medical profession calls insanity, let me state that I would not trade my past experiences in Mysticism for all the experiences the medical profession has ever had, neither would I care to trade with the wealthiest man on earth.

I am not a spiritualist, neither am I a fortune teller. I know nothing about the so-called spiritualism or any of its doings or teachings. I have a Ouija Board, but I do not understand the language it spells out. I have also a crystal that I purchased in New York, which I have found to be very interesting. I can at times look into the crystal and see what others are doing, and to satisfy myself I write to the people whom I see in the crystal and ask them if it is true, what I saw them do many hundred miles away. To my surprise I get the answer that at the time I mentioned in my letter they were doing as I described.

Now, what puzzles me is why and how these things happen, and why are people called crazy for speaking of these things? I have studied hard since childhood along these lines and I know very little, and my deepest sorrow is when I fail to make myself understood. I mean well and I speak the truth. Some people do not want to know the truth and they have told me so and threatened me. They have also tried to make me out as insane, and upon hearing either remark I have travelled five hundred miles to find an expert phrenologist and had my head examined. I was declared perfectly sound of mind and sane. Not satisfied with the phrenologist I also had myself examined by twelve of the best alienists in America and they declared me sound and sane.

There is much that could be told, and the time will be soon at hand when we all will be safe in telling of what truth we have found out. As far as I have gone I am satisfied that the time will come when we will be in a different form and will be able to see what is going on on this planet as well as on other planets. I believe that in time the people will be able to see the departed, and the departed will see the people, and all will be one with GOD.

Very respectfully yours,

CARL.

The Caldron

EDITOR, THE AZOTH:
Dear Sir:

I read your editorial for September with great interest. Too much cannot be said in warning to occult devotees who covet psychic development. As you say, never in secular history has there been so much interest taken in the acquirement of the higher faculties by the general public, and as a consequence, never has nerve devitalization been so prevalent.

Before attempting the use of any of the many systems, every book available on the subject should be read and re-read. When one has studied through the Bhagavad-Gita, the Upanishads, and some of the Tantras, beside the few good writings by our living clairvoyants, then and only then, is it safe to proceed with development.

All methods ever described, to my knowledge, are to be censured except two, namely; meditation and, awakening of the serpent-fire. The former is not only safe, but beneficial whether powers are developed or not. The latter method would be fatal to the average man for reasons with which you are well acquainted. Without presuming to give advice, much trouble would be avoided if writers were counseled that in presenting the subject of the Serpent-Fire, great care should be taken to impress the reader as forcibly as possible with the danger of its release to a person who has not become almost completely sex-less.

Fraternally yours,

A. CHAS. HEEG.

TO THE EDITOR OF AZOTH:

In the July issue of AZOTH page 53 appears an Article by Professor John M. McWhirt entitled: "The Ruling Sign of the United States," and the following paragraph:

"From the time when some English Astronomer said that the United States was Ruled under Gemini, the majority of students of Astrology have swallowed that hook and bait at one gulp, without any investigation whatever" also the following:

"I wish to dispute this and say flat footedly that Cancer is the Ruling Sign which governs this United States."

As a Student of Astrology I had hoped that someone more learned than I would have commented on this interesting subject in the August AZOTH, I am not far enough advanced to consider myself an authority but surely there must be some mistake some where, the common schools geography gives the geographical location of Continental United States as 67 to 125 Degrees West of Greenwich a distance of 58 Degrees in breadth—dividing the Circle of 360 Degrees in 12 parts gives 30 Degrees to each Sign. It would seem to me that the English Astrologer must have had a reason for stating that Gemini was a Ruling Sign of the U. S. In addition to the 3 GRAND SIGNS—Gemini, Cancer and Leo which rule the United States there are 12 MINOR Signs which Rule the United States, Canada and Alaska as is shown on the Chart of Solaris—The Grand Man which I send you.

If you will send me the Address of Professor John H. McWhirt I will be glad to mail him a copy of The Science of Topolography and Aethno-Astrolographi.

Respectfully

G. R. Fox.

YOUR SPIRIT DWELLS WITH ME

Reprinted by permission of Whitmark & Sons
Publishers of the musical setting to this poem

We walked the garden paths together
Once in Spring;
Your hand in mine and mine in yours.
A golden ring
The tender symbol of our love divine,
Reminding me that I was yours, and you were mine!

They say you're gone and that I ne'er shall see
Your face again.
They little know how near you are to me,
Nor how in vain
The mists of loneliness each even rise
To chill my soul by blotting out the skies.

For in my home and in my heart I see
Your vision ev'rywhere * * *
Your spirit dwells with me.
And still we walk the garden paths together,
Content and free,
Because, forever and forever
Your spirit dwells with me!

ARTHUR A. PENN.

Reviews

Four Religious Essays by Rev. John C. Skottowe, 64 pp. 1920. The Gorham Press, Boston, Mass.

Mr. Skottowe is one of the few enlightened and emancipated clergymen, who are prepared to take truth where they find it. Would that there more such men.

Evidently a student of Psychics, Theosophy and particularly of the late "Great School" and the teachings of T. K., Mr. Skottowe is able to harmonize these teachings with his profession as an exponent of Christianity. For the sake of his fellow ministers we wish this had been more emphasized, as there is a general misapprehension that such philosophies and Christianity are opposed.

The first essay "On the Psychic Constitution of Man and His Latent Possibilities," wisely points out the true from the false way of so-called psychic development. In his description of the seven (and other) principles of man as taught by various schools, we find a little mix-up, particularly in the way Hindu terms are spelled and understood. Rupa not Rapa, for example, means body, and Kama Rupa—the Body of Desire or Passion and not Animal Soul. Again his idea of the Hebrew divisions of Spirit, Soul and Body needs revision. Instead of Neschamah Ruach and Nephesh (he does not spell them this way) meaning soul or spirit they have the very distinct connotation of Spirit, Soul (or Breath) and Body. In the second essay "Love" the Basis of Religious Unity," the title explains the theme.

He realizes the Immanence of God, which few of his cloth do, and sees in Love for Mankind the true love for God. What is a still greater concession is the admission that any church, creed and dogma should be mobile, and should be modified by the further unfoldment of truth, otherwise "it will become stagnant and dead, instead of a living and growing organism."

The next essay asks "Does the Church care more for theories of the truth than for the truth itself?" and is but an elaboration of the previous theme. Mr. Skottowe answers in the affirmative, but sees hope for greater breadth in the future. This may be so, but even Mr. Skottowe fails to see that his apology but emphasizes the fact that instead of the Church being in its rightful place as leader, teacher and guide of humanity, it is tagging along behind the wheels of progress with some good souls like our present author hauling at a tow rope to help it along.

The last sermon "The Divinity of Man" is a fine effort to show up the crudities and false teachings of Church Christianity and how Jesus the Christ really taught the truth. In the cause of enlightenment and progress in the Church it is devoutly to be hoped that these essays will be studied by many ministers, but, holding the liberal and far reaching views he does, it will not be surprising if our author finds it impossible sooner or later, to suffer the clipping of his wings, which is a necessary concomitant to remaining in the Church enclosure.

M. W.

The World Beyond. Passages from Oriental and Primitive Religions, by Justin Hartley Moore, 143 pp. 1920. T. Y. Crowell & Co., N. Y.

This is the first of a set called The World Bible Series, evidently intended as a contribution to the comparative study of religion with the object of showing identity of thought and doctrine rather than difference.

All students seeking the truth buried in dogma will welcome and commend any effort in this direction. The subjects treated are, The World Beyond, The Higher Knowledge and Life. Prof. Moore has gone far afield and has given us many interesting extracts, paralleling a saying of Jesus with which each extract is headed. A perusal of the little volume cannot help but make its readers a little broader, little more tolerant, and a little less sure that "heathen" or "pagan" is a synonym for one utterly ignorant and in complete darkness.

The possibilities of this line of work are great, but the present book barely opens up the ground. It is to be hoped the others of the series will expose the great wealth of spiritual knowledge undoubtedly waiting to be unearthed.

D. S. J.

The Gateless Barrier by Lucas Malet, 354 pp., 1920. Dodd Mead & Co.

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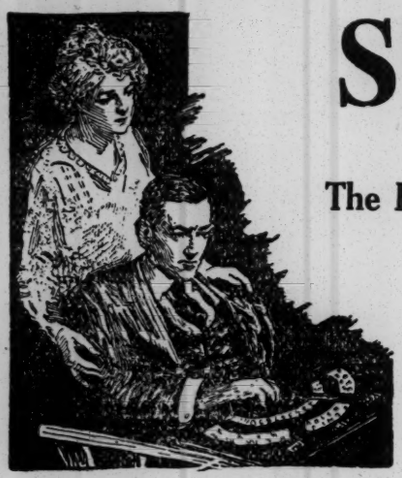
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